ISSN 0081 - 3907

SRI VENKATESWARA UNIVERSITY

ORIENTAL JOURNAL

Volume LVIII & LIX : 2015 - 2016

KV Ramakrishna Rao

Prasthāna-Traya : Origin, development and impact
- A chronological Study with reference to Bhagavad Gīta

Introduction:

Vid (विद्), ved (वाद), vivadh (विवाद) and the host of other words developed out of them prove that many schisms developed, originated and proclaimed as separate philosophies, doctrines and even religions, but all have been originated from Vedas only. Historically, the Jainism and the Buddhism developed out of Vedic religion adapting and adopting the Vedic knowledge[1]. A critical study of existing literature of Indian philosophy of various schools reveal that the debates arose at two different periods - one after the much alleged Greek borrowal from, intrusion into and invasion on India (during c.500 to 326 BCE) and two after the Mohammedan borrowal from, intrusion into and invasion on India (during 712-1200 CE). Though both appear to be against Vedic religion, the latter had been against all Indian systems of philosophy, whether theistic or atheistic. The Jaina and Buddhist schisms evolved, developed, spread and then devolved to settle down at different parts of the world, face chronological puzzles, perplexes and problems philosophically, logically and historically. Here, the study of Bhagavad Gīta links the issues and helps to resolve the chronology. In the Prasthāna-Traya literature, the inclusion or non-inclusion of Jaina or Buddhist literature also posed a problem. As per S. Radhakrishnan, "In India the threefold canon of religion, Prasthāna-Traya, consists of the Upaniṣads, the Bhagvad Gīta and the Brahma Sūtra..", but mentions a different trinity of basic texts: Vedas with Upaniṣads, Bhagavad Gīta and Dhammapada[2]. Thus, modern scholars interpret[3] that, "It is characteristic of Neo-Hindu that he wants to include Buddhism, too, in the "national"

heritage. Yet it would not be quite appropriate to say that the old Prasthāna-Traya has been turned into a Prasthānacatuṣṭaya". Here, in this paper mostly, the first period is concentrated for the chronological evolution of the subject matter, as it has bearing on Indian history in the dating context.

The basis of Advaita Vedānta is Prasthāna-Traya: The Advaita scholars have made an axiom and dictum that the basis of Advaita Vedānta is Prasthāna-Traya and its origin is found to be later period. As similarities of Upadeṣa, exchange of knowledge and dialogue were found in the Upaniṣads, Brahma Sūtras and Bhagavad Gīta, they were selected for वाद-विवाद, तर्क-वितर्क, and विचार-विमर्स processes. Thus, Prasthāna-Traya started referring to the three fundamental canonical texts of Hindu philosophy, especially of the Vedānta schools. The three standards, institutes and foundations of Vedānta consist of:

1. The Upaniṣads, known as Upadeṣa Prasthāna (injunctive texts), and the Ṣruti Prasthāna (the starting point of revelation).
2. The Brahma Sūtras, known as Nyāya Prasthāna or Yukti Prasthāna (logical text).
3. The Bhagavad Gīta, known as Sādhana Prasthāna (practical text), and the Smṛti Prasthāna (the starting point of remembered tradition).

Though they have been identified as non-dualistic or Advaitic treatises, their characteristics have been वाद-विवाद, तर्क-वितर्क, विचार-विमर्स nature between Guru and Śiṣya, believer and non-believer, Advaitin and non-Advaitin depending upon the context, exigency and period. However, there is mention about Bṛhat Prasthāna Trayi or Bṛhat Prasthāna Traya or Greater Triple Canon of Vedānta namely containing -

1. Chitsukhi by Sri Chitsukacharya,
2. Advaitasiddhi of Sri Madhusudana Saraswati and
3. KhandanaKhandaKhadya by Sri Sriharsha.

After study of the Prasthāna-Traya, additionally four Siddhi-granthas are taught in the Advaita-parampara:

1. Brahmasiddhi by Mandaṇa Mishra (750-850 CE),
2. Naishkarmasiddhi by Sureswara (8th century CE, disciple of Sankara),
3. Ishtasiddhi by Vimuktananda (c.1200 CE),
4. Advaita Siddhi, written by Madhusudana Saraswati - c.1565-1665 CE.

Thus, they divided the literature into Vedānta Darśanās, Non-Vedic Āsthika Āgamās and Nāsthika Darśanās[4] specifically. These literary evidences prove the tradition of existence of Prasthāna-Traya from 8th cent.CE onwards.

Prasthāna-Traya - its origin, development and dating:

The Advaita, Vedānta and other scholars though repeat the dictum, the Upaniṣad, Brahma Sūtras and Bhagavad Gīta form the Prasthāna-Traya, and they do not give the date specifically. In fact, the questions - when the expression Prasthāna-Traya was started to be used, who and when used are also not answered by them. The word त्रयि has been used to denote Karma, Upāsana and Jñāna traditionally by the pundits. Even Amarakōśa[5] mentions "Iti Vedaśastrātrayi", scholsars have expressed doubts as to whether the trayi mean Saṃhitās viz., Ṛk, Yajus and Sāma[6] or otherwise. But, the expressions प्रस्थानत्रयि denotes to three Vedas and प्रस्थानत्रयि to the three Prasthānas of Advaita or Vedanta. Going through hundreds of books, google search and even specific books on Prasthāna- Traya[7] do not answer these issues. However, it does not mean that such concept was there before and after Śaṅkara. As pre-Śaṅkara Advaita has also been discussed, the different dates attributed to Śaṅkara pose another problem. The commentators too differed in interpreting the literature, as they existed with the gap of approximately 200 years, but reportedly after the advent of Islam in north India.

1. Śaṅkara (c.788-820) during this date need not have followed Śūnyavada etc., mustering all evidences taken from "three foundations" to attack Buddhists of Tripiṭaka, "Three Buckets", as they were not dominant in India.
2. Rāmānuja (1017-1137 CE) did not write anything about Upaniṣads.
3. Madhvacharya (1238-1317 CE) had dealt with the concept of Brahman not based on Prasthāna-Traya, but on Vedas, Upaniṣads, Saṃhitās and Purāṇās.
4. In fact, Madhvacharya (1238-1317 CE) and Sankaradeva (1449-1568 CE) who widely travelled in many parts of India never invoked or meentioned Prasthāna-Traya.
5. Madhusudana Saraswati[8] (c.1540-1640 CE) in his Advaita-Siddhih discusses about Prasthānabheda about Nyāya-Vaiśeṣika and Sāṅkhya Yōga.
6. The Advaita literature of Medieval period not only consist the three works as Prasthāna-Traya, but, adding three more Prasthānas[9] -
   a. Vāda - tracts or disquisitions,
   b. expositions on Anubhava and
   c. Works couched in literary style.
7. M Monier Williams[10] mentioned Prasthāna-Traya as a name of a work in 1899.

The idea that Advaida was in existence even before Śaṅkara was prevalent among the Pundits and researchers, because of such ideas found in the literature. The works that criticize Jains and Buddhists used extensively from Vedas and Upaniṣads only. Ironically, the Jains and Buddists too argued agaist using Vedic philosophy, ideas

and terminology. Therefore, the discussion, debate and about man, mind, life, thinking, knowledge, ignorance, action, inaction and such other things would be perceived, conceived, developed and codified by any group of people or individual at a particular time, according to his available knowledge and resources.

Dialogue turned Debate:

During the Vedic and Upaniṣadic periods, the talking, conversation and discussion had always been of the nature of Upadeśa, exchange of knowledge and dialogue. But when the non-Vedic, anti-Vedic and counter-Vedic discussions started, they had always been knowledgeable debate, controversial dispute and acrimonious contest. The place of Gurukul changed to the residences of knowledge and even shifted to the Courts of Kings. Stipulations, terms and conditions were also added to such वाद-विवाद, तर्क-वितर्क, and विचार-विमर्स leading to the conversion of one debator to another belief or the specified punishment of the defeated. While self-immolation (or consignment of body to the Pañcabhūtās) had been the feature of Vedic debators, the other forms of punishments were devised by the Jains and Buddhists. But, the texts dealing with logic started developing only from 10th century CE onwards. These dates have been fixed baded on internal evidences

1. Bhasarvajna's Nyāyasāra (written c. 950; "The Essence of Nyāya"),
2. Varadaraja's Tarkikaraksha (c. 1150; "In Defense of the Logician"),
3. Vallabha's Nyayalilavati (12th century; "The Charm of Nyāya"),
4. Keshava Mishra's Tarkabhasha (c.1275; "The Language of Reasoning"),
5. Annam Bhatta's Tarkasamgraha (c. 1623; "Compendium of Logic"), and
6. Vishvanatha's Bhashapariccheda (1634; "Determination of the Meaning of the Verses").

Definitely, it does not mean that there were no texts of this category before 10th century CE in India. The possibility is that either those texts were got destroyed during the ransacking and demolition of the Universities by the Mohammedans or carrying away texts and getting translated and circulating by other scholars from the Abbasid period (750-1258 CE) onwards. Takṣaśila (c.5th cent.BCE), Vikramaśila (Bihar c.800-1040), Nalanda (Bihar, 4th cent.CE), Puṣpagiri (Orissa, 3rd cent.CE), Lalitagiri (Orissa, 2nd cent.BCE), Kāñcīpuraṃ (Tamil Nadu), Vallabi (Gujarat), Śārada Pīṭha (Pakistan) had been the most popular univesities attracting scholars from all over the world. The Indo-Greek connection has to be considered for the earlier period c.500-326 BCE. Studying philosophies and other relations, scholars pointed out the similarities between the Greek philosophers and Indian counterparts.[11] As the sojourn of the Greek philosophers has been pointed out by the Western indologists and researchers, it is quite natural that the Greeks could have been influenced by the

Indian thought. According to Indian literature, the Greeks were considered as the degaraded and excommunicated Kṣatriyas.[12]

Adi-tirtankaras and Adi-Buddhas:

The Jainas and Buddhas knew the antiquity of Vedas and Upaniṣads and the historicity of Kṛṣṇa. Thus, they tried to match their religious heads with that of Kṛṣṇa, leading to the creation of many tirtankaras and Buddhas. When schisms developed among themselves and settling down, they fixed Adi Jinendara or the First Tirtankara and Adi Buddha respectively, at the time of starting point at the beginning of Kaliyuga. Therefore, their chronology had to start with 3102 BCE and the astronomers of all Siddhantas agreed to it. Jaina Purāṇas claim that Aristanemi or Neminatha flourished 2750 years before Pasvanatha,[13] thus making him contemporary to Kṛṣṇa. According to Vajrayana Buddhism, adi Budddha was nothing but Primordial Buddha referring to self-emnating, self-originating Buddha, present before anything existed and is depicted in Blue-Kṛṣṇa with a consort "Śakti" resembles "Radha-Kṛṣṇa". When Śaktii raises hands in such a way, as if Buddha has four arms resembling Viṣṇu. Instead of Kaliyuga, Kālacakra concept is used in Buddhist literature. In fact is that the Jains and Buddhists too had debates at one period, as revealed in their literature. However, the Jaina literature started appearing only during 5th cent.CE.[14] The Pali literature was compiled during the first cent CE onwards. Thus, the attempt of Jains and Buddhists to imitate Kṛṣṇa in the context has to be noted carefully.

The Bhagavad Gīta and its period: As pointed out, Gīta along with the Upaniṣads and Brahma Sūtras form Prasthāna-Traya (scriptural trinity, helpful in the journey towards Nirvāṇa, Mokṣa or enlightenment) from the Post-Vedic period onwards. Gīta is based on the Śāṅkhya and Yoga philosophical systems as could be noted in the eighteen chapters of the Gīta with over seven hundred verses form part of the Bhīṣma Prava of the Mahābhārata. The Gīta has been interpolated between the Upaniṣad and the Ṣaḍh-Darśana[15] periods around the 3rd and 4th century BCE according to one estimate.[16] Some scholars point out that original 84 verses were enlarged during different periods, reportedly by three pundits to 126, 119 and 455 verses making into fullfledged Bhagvad Gīta of 700 verses.[17] The different datings arrived at can be grouped as follows:

1. C.3100 BCE (based on Kaliyuga, astronomical, eclipse, asterism charts etc)
2. C.1450 BCE (Dwararaka marine archaeological evidences)
3. C.500 BCE (interpretation of textual interpolations)

Actually, it could have been explanation and interpretation of verses, later identified as the verses of Bhagavad Gīta or the original verses themselves, but identified so, as they were reportedly embracing later philosophic concepts.[3] Of

course, in Indian literature, the dating of Vedas, Philosophers, Kings and Kingdoms have always been differed and many have not been settled, but mentioned as circa and taken on consensus for further research and writings.

Events taking place between c. 1000 and 700 BCE, but the versions surviving from the first half of the first millennium CE: Historians like Romila Thapar,[19] while discussing about Ramāyaṇa and Mahābhārata, explains, that both epics were "concerned with events which took place between c. 1000 and 700 BC, but as the versions which survive date from the first half of the first millennium AD they too can hardly be regarded as authentic sources for the study of the period to which they pertain". Of course, this view was expressed 1n 1966 and historianss change views depending upon the evidences from time to time. Interpreting scripture according to times, exigency etc., Gīta was thus explained during different periods. The Jaina, Buddhist, Greek, Mohammedan and British periods, such explained manner could be noted. Whenever, the Jains, Buddhists, Greek, Mohammedans and British interacted with Indians, such exigencies had arisen. In fact, it proves the respected and authoritative nature of the text over the acting and interacting groups. That the text was interpolated proves the ruling elite were aware of controlling people with the texts either supporting or opposing. To prove the influence of Darśanas over Bhagavad Gīta, the following dating is also taken.

Darśanas	Date assigned (not final)	Author
Nyāya	c.300 BCE	Gautama
Vaiśeṣika	c.300 BCE	Kaṇaḍa
Śānkhya	c.500 BCE	Kapila
Yoga	c.200 BCE	Patāñjali
Mimāṃsa - Pūrva	c.200 BCE	Jaimini
Mimāṃsa - Uttara or Vedānta	c.400 BCE	Bādarāyaṇa

But, again, here one can interpret that the dating of original thinking of Indian philosophers, oral transmission and writing down have not been fixed historically or scientifically.[20] Indians have been living with certain specific beliefs, moral value system and way of life irrespective of his social, political, economic and even ideological status and conditions. Rites, rituals and ceremonies are conducted from birth to death surreptitiously or openly. As they live within certain geographical surroundings, limits and conditions their hereditary and environmental characters would be subjected to prevailed and prevalent factors of culture, tradition, heritage and civilization. Therefore, mere interpretation of the text at a particular time would not change the established facts that are well known to the experiencing Indians with all differences and variance. Moreover, the philosophical interpretation of mind, body and psychosomatic actions

and interactions is not a yardstick to measure the mental calibre of all Indians engaged in different vocations, avocations and professions. The Indians working with Pañca Bhūtās[21] were hardworking people and they cannot spend time in argument. However, they unknowingly or unknowingly apply philosophy practically[22] and therefore, they need not sit and debate about Ātma, brahma, Nirvāṇa, vastu, anu etc. The material culture always had / has an impact on the civilized people of non-matetial culture and thus, both are to be correlated, corroborated and corresponded for chronological study. However, here also the debate of perishable and non-perishable nature of evidences, restricting one to interpret available evidences to decide the historicity of any event without objectivity come into play. There, the epistemological jugglery overtake philosophy or philosophy is exploited for historiography with a new-vada.

From anti-Vedic to "sedition", how the rulers interpreted Bhagavad Gīta: Jains mentioned about one Paundraka Vasudeava, "an imitation of Kṛṣṇa" existed during the time of Kṛṣṇa himself. They also make Kṣatriya prince Vasudeva-Kṛṣṇa a contemporary of the legendary twenty-second Tirtankara Aristanemi[23] making him cousin of Kṛṣṇa. Incidentally, the Paudraka people were referred to as degraded Kṣatriyas. When the Jaina, Buddhist, Greek, Mohammedan and British experts and specialists, opposed, refuted and countered Vedas, they followed the same language, texts and philosophies with their imposed, enforced and inflicted ideology. That is why, in, deliberations, discussions debates, arguments and disputations wordy, verbose and loquacious ramblings increased. We find -

1. "Refutation of One Philosophy" (Siddhanta Kandana),
2. Refutation of "Refutation of One Philosophy" (Siddhanta Kandana-kandana), and
3. Refutation of 'Refutation of' "Refutation of One Philosophy" (Siddhanta Kandana-kandana-kandana).

However, misinterpretation has also arisen to dub Advaita leading inaction or making man docile or even impotent. However, Bhagavad Gīta has been accused of rousing man against the opponents, even taking arms in his hands. In fact, during the colonial period, when Bhagavad Gīta was invoked to overthrow the oppressive and suppressive Birish rule, and the British government even considered banning it for "sedition". Even today, some scholars continue to interpret in the same way[24] for the events taking place in 19th and 20th centuries.[25] This proves the importance of Bhagavad Gīta in any context facing opponents, irrespective of interpretation. Just because, the verses suited to the colonial context, none interpreted that it was interpolated during their period also.

Advaita before and after Śaṅkara: As even in Śaṅkara's works, mention about vrttis on all the three works is there, none of them extinct.[26] If the author of the Brahma-Sūtra was Bādarāyaṇa identified with Vyāsa, then, the debate between

Vedantin and his opponent must have started around c.3100 BCE[27] or 1400 BCE[28] making the Advaita opponents existing before that period. The Buddhist literature also mentions about "Śaṅkara / Śaṅkarāc̄ārya" in the literature with hostile description. Tāranātha, the Tibetan chronicler recorded about one Brahmin monk Śaṅkara as late as contemporary of the Buddhist Nagārjuna (2nd cent.CE) and as a writer of voluminous work consisting of 12,000 verses, in refutation of all the philosophical schools including Mahāyāna school.[29] Again in another place, he recorded about the defeat of one Śaṅkarācārya by Dharmakirti in philosophical debate and, he committed suicide by jumping into Ganges.[30] In fact, Śaṅkara had to born again and again to get defeated by Dharmakirti and committed suicide. This perhaps would have led to the accusation of "Pracchana Buddha". This makes Śaṅkara existing in the first century inconsistent with the moder dating of 788-820 CE.

Vedic and non-Vedic philosophies, debates and quarrels:

During c.3000-2000 BCE periods, archaeologists and historians noted that many ancient civilizations disappeared due to natural calamities, disasters and plate-tectonic movements occurred at different places of the globe. Even the Indus valley civilization with peak period c.2250-1950 BCE exibiting the best urban civilization disappeared along with its trading and cultural pattern of the middle-east. As the existed people spread and settled down at different places, new societies, cultures and civilizations developed with the earlier heritages and traditions. Of course, they consciously noted the continous existence of the Chinese and the Indian civilizations with the rise and fall of other civilizations. Thus, the Vedic non-Vedic dichotomy in many aspects has been natural and historical too, consciously recoded in the minds of the people of dfferent aeons, various epochs and several eras. Thus, the past recorded in the minds of the people could be noted in their philosophy matching with each other with few opposing aspects.

The Jaina way of Vadha:

The Jaina arguments against Vedas had been mostly about the existence ogf God only, in other aspects, they accepted with other concets. Thus, their schisms had been limited, as could be noted from their works. In fact, they complemented Vedic ideas in many aspects.

1. Anekāntavāda = literally Anekāntavāda means "doctrine of uncertainty" or "skepticism", is one of the most important and fundamental doctrines of Jainism given by Lord Mahāvīra ((599-527BCE)). It refers to the principles of pluralism and multiplicity of viewpoints, the notion that truth and reality are perceived differently from diverse points of view, and that no single point of view is the complete truth.

2. Nayayavada = "partial viewpoints" has been offshoot of Anekāntavāda, providing it with more detailed logical structure and expression.
3. Syādvāda = "conditioned viewpoints" arose from Anekāntavāda, providing it with more detailed logical structure and expression.

There are evidences to show that Digambara Jaina sect spread to west, through north-east as exhibited in the nude philosophers of Ionia, Greece. According to "Alexander Romance" stones, Alexander had debate with "gymnophists" and kidnapped some of them to Greece. But, gymnasium, symposium and other form of nudity were there already. The complete renunciation / Nirvāṇa Vāda was there working in Archimedes and other Greek philosophers. When the white-clad monks appeared, they were identified as "Gnostic" and "Essences" there in India extra gangem and "Swetembaras" in India intra gangem.

The Buddhist way of Vadha:

In Buddhist context also, many Vadhas are found and they were reportedly evolved out of different Buddhist Councils held at various periods.[31] Three or more Councils were reportedly held[32] -

1. The first at Rajagruha c.483 BCE,
2. The Second at Vaishali c.377 / 383 BCE
3. The third at Pataliputra c.250 / 300 BCE.
4. The fourth at Kundalavana (Kashmir) c.72 CE.

The original Sangha was divided into many sects with their own philosophy at every Council, but traditionally they are put into 18 debating sects. The magic of 18 debating schools differ according to the Sanskrit, Pali and Chinese sources of later period. These are mentioned, because, they not only debated among themselves to get divided, but also with the Vedic followers to divide them with their hair-splitting ideology. Though Buddhism was introduced in China in the first century itself, the Chinese Buddhists were greatly confused by "multifarious forms of Buddhism" introduced in China from India and Central Asia by importation of missionaries belonging to schools and different countries by translation of Mahayana and Hinayana texts.[33]

1. Sarvastivada or Hetuvada– The Vadha that prevails in all three times or always prevails.
2. Mulasarvastivada = the original Vadha of "Sarvastivada" of trikala.
3. Vibhajjavada = vi+bhajja+vada= dividing debatable issues, doctrine of analysis. After the Third Council geographical distance led to the A Vibhajjavādins gradually evolving into four groups: the Mahiśāsaka, Kāśyapīya, Dharmaguptaka and the Tāmraparnīya.

4. Teravada or Sthaviravada = the vada derived from Sthaviras/ Theras (The Elders) arose around 483 or 343 or 250 BCE, with the doctrines were probably similar to the older Sthaviras but were not completely identical.
5. Tantric Tervada = a type of Southern Buddhism which links magical and, ritual practices to a theoretical systematisation of the Buddhist path itself (mostly practiced in Southeast Asia during medieval period)
6. Pannattivada = Suffering is absolute, all suffering comes from karma and therefore, there is no untimely death.
7. Cetiyavada = all thinking and actions are related to chaitya (a later offshoot of Mahasanghika school)
8. Pudgalavada = The Pudgalavādins (Pugala = person) asserted that while there is no Ātman, there is a pudgala or "person", which is neither the same as nor different from the skandhas. The "person" was their method of accounting for karma, rebirth, and nirvana. Other schools held that the "person" exists only as a label, a nominal reality.
9. Vastiputriyavada = Vastiputravadins were part of Sammatiyas and Sammatiyas were one of 18 groups mentioned by Vinitadeva.
10. Lokōttaravāda = means those who follow the supramundane (Skt. lokottara), or transcendent, teachings. Despite bearing this name, all sub-sects of the Mahāsāṅghikas seem to have accepted forms of supramundane or transcendent teachings (mostly praticed in the north-western pars of present India, i.e, Central Asia, Gandhara etc). It comprises existence of many Buddhas and Bodhisatvas.
11. Sunyavada = the argument that there is nothing real and everything is unreal, illusory, dreamy. Another argument attributed is that it is transcendental, nirvana at last. Put forward by Nagarjuna of first century CE.
12. Vijnanavada = subjective idealism of Asanga, Vasubandhu, Dinnaga and Dharmakirti

The way in which the debating groups arose at different periods, at various places prove that they had already spread outside the present India facing with other people of Europe, Africa, Tibet, China and Southeast Asia. The Vibhajjavādins are not recorded uniformly by early Buddhist traditions as being a distinct sect, nor being associated with any one period of time. These are taken from Dipavamsa, Masuda, and other works . Philosophy has been the subject of discussion for the categories of Rishis and Munis, Pundits and scholars, and theologians and ideologists. But, this does not mean that others do not know any philosopy, as every humanbeing knows philosophy as long as he lives with work in his life following any vocation, avocation and profession. Thus, they always indulge in "tarka" or "Vitarka" to prove one's

philosophy, ideology and theology is superior to the other. As such debating processes continued, means and ways were formulated, codified and implemented. Thus, many methods of debate were introduced:

1. Vadha = speaking (debating, arguing) about Vedas and Brahma, the Superme Godhead. Generally, this takes place between equals with or without judges. The Vadha has to with Pramana (authority) and in Vedanta, the Prasthānatrayi is takan as authority. Sometimes mentioned "badha" meaning which has "affecting" connotation.
2. Prativadha = counter argument, debate, just like counter-affidavit.
3. Vivadha = discussion about a statement and disputation in two or different ways.
4. Vadhunavdha = assertion and reply, plea and counter-plea, accusation and defence, controversy, dispute, disputation to come to some conclusion.
5. Thandavatha = as many times, the debate cannot reach an end or lead to quarrel and fight, a condition of "dhanta" fine, penalty or punishment is fixed for settlement.
6. Vithandavadha = argument with irrational reasoning. Yet some Vadhakara (debator) goes on debate furiously without ground leading to Vadhayuddha (war of words, great debate). In fact, the debator himself is not sure of what he talks about. Ironically Vidants means "toothless", so such Vidantavadhis could be there among the Vidhantavadhis.
7. Samvadha = discussion for concurrence, agreement and to come to conclusion, thus, it could be between teacher and students, employer and employees and so on.
8. Jalpavadha[35] = wrangling debate with pre-conceived, pre-determined and already decided notions in one's mind and tries to convert the other with his ideology. Simply it is an argument calculated to destroy the opposition at any cost even by deception and falsehood.

Incidentally, vada, vivada and jalpavada categorization is found in the Bhagavad Gīta. The word "(वि)", vi has unique meaning of "in two parts", apart, assunder, in different directions, to and fro and so on. Thus, Vadha becomes Vivadha, Prativadha turns to Vadhanuvadha, Dhandavadha battles to Vidhandhavadha. Thus, this period could be placed between Upaniṣads and the Jains and Buddhists.

Conclusion:

Generally, scholars have so far, confronted the dating of Indian literatured based on the non-availability of Iron and iron related technology and activities. Recently, Rakesh Tiwari,[36] ASI, UP has proved the presence of iron smelters of 19th

cent.BCE on the Ganga basin. Earlier, Dilip Chakrabarti[37] too has shown the usage of iron during c.1100-1000 BCE period. However, the usage of Iron has been continuous in India by the tribals over thousands of years. The iron smelting of Kasia hills[38] went back to pre-historic period (c.before 1500-1000 BCE?). J. H. Rivet[39] came across many implements found in Junapani burrows, Nagpur District. Comparing with European counterparts, he opined that they belonged to pre-historic period without giving date. As they were found in megalithic sites, they could go to c.2500-2000 BCE and were made-made unlike the Egyptian or Mesopotamian. Therefore, now, they cannot deny the dating on this account.

The Bongozkai inscription mentioned the Vedic gods around 14th Cent. BCE and therefore, the existence of Vedic knowledge during the period is accepted. The scholars might differ about the movement of Vedic speaking people from one place to another, but as the people of India have been still following such traditions, the movement outside Bharat / India is plausible, possible and historically tenable. B. B. Lal pointed out such emigration of Vedic people out of India.[40] Thus, such movement could have taken place to west after the collapse of the Indus Valley Civilization after the peak period c.2250-1950 BCE. This implies the existence of well-established rban civilization before it supporting the Kaliyuga dating of c.3100 BCE. The 1000 year gap is tenable for the civilizations for progress and development. In fact, being a continuously existing civilization, India gas exhibited such features. Based on the above discussion, the following conclusions are drawn:

1. The Kaliyuga c.3100 BCE to IVC c.2250-1950 BCE to Janapada c.1000 BCE to Maurya c.300 BCE periods are historically tenable.
2. Recent Ganges Valley Civilization evidences give the existence of rice eating man in India c.3000 BCE. According Rakesh Tiwari,[41] the samples found on the Ganges Valley at Lathuradeva in Sant kabir Nagar go to c. 6000-5000 BCE adding that the dates 6th and 5th cent. Milleniium BCE are also the earliest indication of human activity in the Sarayapur area of mid-Ganga valley. Thus, the antiquity of GVC going before IVC has been very significant.[42]
3. The expression Prasthāna-Trayi is used to denote three Vedas and Prasthāna-Traya, three canons of Advaita, Upaniṣads, Brahma Śūtras and Bhagavad Gīta.
4. As the concept of Advaita is traced backed to pre-Śaṅkara period, the concept of grouping three works to such period is tenable
5. The dating of Indian scriptures have been decided and fixed based on varied comparisons of internal and external evidences
6. The traditional dates of Jains, Buddhists and Advaitatic Vedantis vary according to different authorities and synchronisms.

7. As Vedas are dated earlier, all such concepts could have been developed only after sequentially, as the debating philosopies were formulated.
8. As the dates of Buddha and Sankara differ with different traditions, texts and schools, the dates of Prasthāna-Traya varies accordingly.
9. As the date of Bhagavad Gīta is fixed to the following different periods, the dates of Prasthāna-Trayi also vary accordingly:
   i. C.3100 BCE (based on Kaliyuga, astronomical, eclipse, asterism charts etc).
   ii. C.1450 BCE (Dwararaka marine archaeological evidences).
   iii. C.500 BCE (interpretation of textual interpolations)
10. As the date of Mahabharat is accepted to c.3100 BCE, the date of Bhagavad Gīta can also be fixed accordingly, taking the verses of interpolation as, period of interpretation of the original verses to counter the opposite philosophies depending upon the exigencies.

References :

1. J. G. Jennings, The Vedantic Buddhism of the Buddha, Geoferrery Curnlege, Oxford University Press, London, 1947.
2. S. Radhakrishnan, The Hindu View of Life, p.9 and 10.
3. Paul Hacker, Wilhelm Halbfass, Philology and Confrontation: Paul Hacker on Traditional and Modern Vedanta, State University of New York, USA, 1995, p.338.
4. Vedanta Darshanas - 1. Advaitha, 2. Vishitaadvaitha, 3.Dvaitha, 4. Dvaitaadvaita, 5.Shudhaadvaita, 6. Shakti-vishishtaadvaita, 7.Bhedaabheda, 8. Achintya- Bnedaabhoda, 9.Bhedaabhedaatmaka
   Non-Vedic Astika Agamas - 1. Vaishnava Samhitas, 2.Shaiva Agamas and 3. Shakta Tantras.
   Nastika Dharshanas - 1. Charvaka (Lokayata), 2. Jaina Agamas, Puranas; and 3. Buddhist - Agamas, Tripitaka, Jataka literature.
5. Amara Sinha of Gupta period (3-4th cent.CE) complied the Amarakhosa, as the concept of "Navaratnas" and dating of them differ from authority to authority, when this tradition comes to existence is also varied accordingly.
6. M. T. Sahasrabudhe, A Survey of the Pre-Sankara Advaita Vedanta, University of Poona, Poona, 1968, p. 11
7. V. Panoli, Prasthāna-Traya, Six volumes, Mathrubhoomi Publications, Trivanathapuram, 19
8. Madhusudana Sarasvati commanded respect of the Emperor Akbar, and was a friend of the poet Tulsidas. He led many symposia attended by both Hindu sadhus and Muslim mullahs. Madhusudana initiated large numbers of sannyasins from Kshatriya and vaishya communities to the dasanami orders, in order to form a group of martially trained ascetics to protect the people. This

most probably reflects historical fact. Armed naga sannyasin warriors, tracing their origins to madhusudana sarasvatl, and affiliated with the dasanaml akhadas, were a component of almost every Rajput army in Northern India, till fairly recent times.

9. R. Thangaswami, Advaita-Vedanta Literature - A Bibiliographical Survey, University of Madras, Madras, 1980, Introduction, p.xxii
10. M. Monier Williams, Sanskrit - English Dictionary, Motilal Banarasidas, New Delhi, 1995, p.699.
11. The Greek philosopger

Dated to	The Indian ideas found in their works
Thales c.625-545 BCE	Nasatya suktam-creation
Pythagorus c.568-493 BCE	Cyclic nature of Birth and death, transmigration of soul
Democritos c.460-370 BCE	Vaisheshika
Plato 428-347 BCE	Atma, knowledge, social divisions
Pyrroho c.365-275 BCE	Jian philosophy
Okotinos 204-70 CE	
Plutonios 204-270	Kashmir Saivism

12. But in consequence of the omission of the sacred rites, and of their not consulting Brahman's, the following tribes of Kshatriya have gradually sunk in this world to the condition of Sudras, (Viz.) the Paun-drakas, the Kodas, the Dravida, the Kambogas, the Yavanas, the Sakas, the Paradas, the Pahlavas, the Kinas, the Kiratas, and the Daradas.Manu.X.43-44.
13. T. K. Tukol, Compendium of Jainism, C. S. Kanavi, Karnataka University, 1980, p.23.
14. Max Mueller, A history of Ancient Sanskrit Literature, so far as it illustrates the primitive religion of the Brahmans, Oxford & IBH Publishing Co., New Delhi, 1928, p.136.
15. The Six Indan philosophical systems are - Sankya, Yoga, Nyaya, Vaisesika, Mimamsa and Vedanta developed during different periods.
16. Yardi, M. R. Theories of Multiple Authorship of the Bhagavad Gīta, in Annals of the Bhandarkar Oriental Research Institute, Poona, 1977, pp.1049-1054.
17. Khaira, Gajānana Śrīpata, Quest for the original Gīta, Somaiya Publications, Bombay 1969. Otto, Rudolph. The Original Gīta, Trans, by JE Turner (1939).
18. http://www.constitution.org/scripture/hindu/bhagvad-gita_murthy.pdf.
19. Thapar, Romila, A History of India, Vol. 1, Penguin Books, London, 1966, p.32,31.
20. The development of Indian logic dates back to the anviksiki of Medhatithi Gautama (c. 6th century BCE) the Sanskrit grammar rules of P??ini (c. 5th century ...). Thus, some scholars fix dates differently.

21. The workers of Cosmos, fire, wind, water and earth range from smiths (all metals, alloys, rare earths etc), carpenters, masons (of all sorts), sculptors, farmers (planters, cultivators, growers),to engineers, doctors, scientists etc.
22. Many examples can be cied - a Chandala facing Sankara questioning him; Guru Nanak making Mohammedans to realize the "place of God" and so on.
23. Dineschandra Sircar, Studies in the religious life of ancient and medieval India, Motilal Banarasidas, New Delhi, p.22.
24. Silvestri, Michael. The Bomb, Bhadralok, Bhagavad Gīta, and Dan Breen: Terrorism in Bengal and Its Relation to the European Experience, in Terrorism and Political Violence, Vol. 21.1 (2009): 1-27.
25. Sanyal, Sukla. Legitimizing Violence: Seditious Propaganda and Revolutionary Pamphlets in Bengal, 1908-1918, in The Journal of Asian Studies, vol. 67.03 (2008): 759-787.
26. S. Sankaranarayanan, Sri Sankara: His life, philosophy, and relevance to man in modern times, The Adyar Library and Research Centre, Madras, 1995, p.31.
27. The traditional date of Mahabharat now accepted by scholars based on astronomical, charts and pictures of asterism and eclipses, and archaeological evidences.
28. TL dating of evidences recovered during the Dwaraka marine archaeological excavations conducted by S. R. Rao of NIO, Goa.
29. Debiprasad Chattopadhyaya (Ed.), Taranathana's History of Buddhism in India, English Translation from the Tibetan original by Lama Chimpa and Alaka Chattopadhyaya, Simla, 1970, pp.107-108.
30. Debiprasad Chattopadhyaya (Ed.), Taranathana's History of Buddhism in India, Simla, 1970, pp.232-233.
31. Louis Dela Vallee Pousin, The Buddhist Councils, K. P. Bagchi & Company, Calcutta, 1976. The western scholars doubt the historicity of the Councils held, though in 20th century, some consensus was arrived at by them.
32. Sumangal Barua, Buddhist Councils and Development of Buddhism, Atisha Memorial Publishing House, Calcutta, 1997.
33. I-Chink (Translated by Latika Lahiri), Chinese monks in India (Biography of eminent monks who went to the Western world in search of the Law during the T'ang dynasty), Motilal Banarasidas, New Delhi, 1986, Introduction.xx.
34. Rhys Davis, Buddhist Sects, Journal of Royal Asiatic Society, 1891, p.411.
    J. Masuda, Origin and Doctrines of Early Buddhist School, Asia Major, Vol.11, 1925, pp.16-17.
    Ryukan Kimura, The Origin and Developed Doctrines of Indian Buddhism in Charts, Calcutta, 1920, p.2
35. Bhagavad Gīta, Chapter.10, verse.32.

36. Rakesh Tewari, The Origins of iron-working in India: new evidence from the central Ganga Plain and the Eastern Vindhyas, Antiquity, UK, September 2003, pp.536-545.
37. Dilip Chakrabarti, The Beginning of Iron in India, Antiquity, Vol.L, 1976, pp.114-124.
38. Henry Yule, Notes on Iron of the Kasia Hills, Journal of Royal Asiatic Society, Vol.XI, NS: 1842, UK, pp.853-857 with a figure of smelting site etc.
J. M. Heath, On Indian Iron and Steel, JARS, Vol,V, pp.390-397.
39. J. H. Rivett-Carnac, Pre-historic remains in Central Asia, JASB, Vol.XLVIII, (48), 1879, pp.1-16.
40. B. B. Lal, Did some Vedic people emigrate westwards out of India?, Chap.Six, pp.129-135. Can be accessed from here:
http://www.ifih.org/images/How%20deep%20are%20the%20roots%20of%20Indian%20Civilization%20-%20BB%20Lal.pdf
41. Rakesh Tiwari, Preliminary Report of the excavations at Lathuradeva District Sant Kabir Nagar, U.P: 2002-2003-2004 & 2005-2006,
www.uparchaeology.org/pragadhara16.pdf.
More articles on Agriculture in South Asia:
http://homepages.ucl.ac.uk/~tcrnfu/downloads.htm
42. K. V. Ramakrishna Rao, GVC to IVC to SVC (Ganges Valley Civilization to Indus Valley Civilization to Saraswati Valley civilization), in Sindhu-Saraswati Civilization, S. Kalyanaraman (Ed.), Aryan International, New Delhi, 2008, pp.247-274.

****

ORIENTAL RESEARCH INSTITUTE
SRI VENKATESWARA UNIVERSITY
TIRUPATI - 517 502